住棚節（Sukkot）：與神同住的節期

一篇語言學、神學與歷史文化的學術論文

The Feast of Tabernacles (Sukkot): The Festival of Dwelling with God

A Scholarly Essay in Linguistics, Theology, and Historico-Cultural Analysis

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導論 / Introduction

住棚節（סֻכּוֹת, *Sukkot*）是以色列三大朝聖節期之一，其核心意涵可用一句話概括：「與神同住」。這個主題從創世紀的伊甸園延伸至啟示錄的新耶路撒冷，從亞伯拉罕的帳棚到彌賽亞國度中萬國朝聖的宏大異象，構成了整本聖經最深邃的敘事主線之一。

The Feast of Tabernacles (סֻכּוֹת, *Sukkot*) stands among Israel's three pilgrimage festivals, its core significance captured in a single phrase: "dwelling with God." This theme stretches from the Garden of Eden in Genesis to the New Jerusalem in Revelation, from Abraham's tent to the grand eschatological vision of all nations making pilgrimage in the Messianic Kingdom—constituting one of the deepest narrative threads of the entire biblical canon.

住棚節的名稱源自希伯來文 סֻכָּה (*sukkah*，複數 סֻכּוֹת *sukkot*)，來自詞根 ס-כ-ך (*s-k-k*)，其基本語義為「遮蓋」、「庇護」、「蔭庇」。此詞根在詩篇中多次出現，表達神作為庇護者的意象（詩篇 27:5；91:4）。七十士譯本將其譯為 σκηνή (*skēnē*，「帳幕」)，這個詞語選擇在新約啟示錄的終末論述中達到了神學的高峰。

The name of the festival derives from the Hebrew סֻכָּה (*sukkah*, plural סֻכּוֹת *sukkot*), from the root ס-כ-ך (*s-k-k*), whose basic semantic range includes "to cover, shelter, overshadow." This root

appears frequently in the Psalms expressing God's role as Protector (Psalms 27:5; 91:4). The Septuagint renders it σκηνή (*skēnē*, "tent, tabernacle"), a lexical choice that reaches its theological zenith in the eschatological discourse of Revelation.

本文旨在追溯住棚節在聖經時間線上的展開——從創造、亞伯拉罕的帳棚、出埃及、曠野住棚、進入應許之地、彌賽亞來臨，直至將來的國度——同時結合猶太拉比文獻與早期教父傳統，進行全面的釋經分析。

This essay traces the unfolding of Sukkot across the biblical timeline—from Creation, through Abraham's tent, the Exodus, wilderness dwelling, entry into the Promised Land, the advent of the Messiah, to the coming Kingdom—integrating rabbinic literature and early patristic tradition in a comprehensive exegetical analysis.

第一章：創造——神與人同住（創世記 1–2 章）/ Chapter One: Creation—God Dwelling with Humanity (Genesis 1–2)

一、伊甸園作為原初的「住棚」/ The Garden of Eden as the Primordial Sukkah

住棚節的神學根源可追溯至創造本身。創世記開篇描繪了一幅神與人在伊甸園中同在的圖景，這個園子本身就是一座原初的「住棚」——一個神與人共享親密團契的空間。

The theological roots of Sukkot may be traced to Creation itself. The opening of Genesis paints a portrait of God dwelling with humanity in the Garden of Eden—a space that functions as a primordial "sukkah," a locus of intimate communion between the Divine and humanity.

馬所拉文本 / **Masoretic Text**（創世記 **Genesis 2:8**）：

> וַיִּטַּע יְהוָה אֱלֹהִים גַּן־בְּעֵדֶן מִקֶּדֶם וַיָּשֶׂם שָׁם אֶת־הָאָדָם אֲשֶׁר יָצָר׃

Wayyitta' YHWH Elohim gan-b'Eden miqqedem; wayyasem sham et-ha'adam asher yatzar.

「耶和華神在東方的伊甸栽了一個園子，把所造的人安置在那裏。」

"And the LORD God planted a garden in Eden, in the east; and there He placed the man whom He had formed."

七十士譯本 / **Septuagint**：

> καὶ ἐφύτευσεν κύριος ὁ θεὸς παράδεισον ἐν Εδεμ κατὰ ἀνατολὰς καὶ ἔθετο ἐκεῖ τὸν ἄνθρωπον ὃν ἔπλασεν.

Kai ephyteusen kyrios ho theos paradeison en Edem kata anatolas kai etheto ekei ton anthrōpon hon eplasen.

動詞 וַיָּשֶׂם (*wayyasem*,「安置」)用的是 qal imperfect 的 waw-consecutive 形式，詞根 שׂ-ו-ם (*s-w-m*)，表達的是刻意、帶有目的性的安置行為。神不是偶然地將人「放」在園中，而是有意地為人預備了一個居所，如同日後在會幕與聖殿中安置祂的同在一般。米德拉什傳統捕捉到了這一神學張力。

The verb וַיָּשֶׂם (*wayyasem*, "placed") is a qal imperfect waw-consecutive from the root שׂ-ו-ם (*s-w-m*), conveying deliberate, purposive placement. God did not accidentally "put" humanity in the garden but intentionally prepared a dwelling-place, much as He would later establish His presence in the Tabernacle and Temple. Midrashic tradition captures this theological tension.

《創世記大註釋》(בְּרֵאשִׁית רַבָּה, *Bereshit Rabbah*) 16:5記載：

> גַּן עֵדֶן כְּנֶגֶד בֵּית הַמִּקְדָּשׁ נִבְרָא

Gan Eden k'neged Beit ha-Mikdash nivra.

「伊甸園是對應聖殿而被創造的。」

"The Garden of Eden was created as the counterpart of the Temple."

此傳統教導認為，伊甸園在宇宙的拓撲學中佔據了與聖殿同等的位置——兩者都是神的同在(שְׁכִינָה, *Shekhinah*)降臨並住在人間的所在。正如學者 Gordon J. Wenham 所論證的，創世記 1–2 章中的伊甸園敘事帶有明顯的聖殿宇宙論色彩(Wenham, "Sanctuary Symbolism in the Garden of Eden Story," *Proceedings of the World Congress of Jewish Studies* 9, 1986, pp. 19–25)。Jon D. Levenson 亦指出：「聖殿是創造秩序在歷史中的具體化」(Levenson, *Creation and the Persistence of Evil*, Princeton, 1988, p. 86)。

This tradition teaches that the Garden of Eden occupies the same cosmological position as the Temple—both are loci where the Divine Presence (שְׁכִינָה, *Shekhinah*) descends to dwell among humanity. As scholar Gordon J. Wenham has argued, the Eden narrative of Genesis 1–2 carries pronounced temple-cosmological coloring (Wenham, "Sanctuary Symbolism in the Garden of Eden Story," *Proceedings of the World Congress of Jewish Studies* 9, 1986, pp. 19–25). Jon D. Levenson similarly observes: "The temple is the concretization of the creative order in history" (Levenson, *Creation and the Persistence of Evil*, Princeton, 1988, p. 86).

創世記 3:8 描述神在園中行走：

馬所拉文本 / **MT**：

> וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְהַלֵּךְ בַּגָּן לְרוּחַ הַיּוֹם

Wayyishme'u et-qol YHWH Elohim mithallekh baggan l'ruaḥ hayyom.

「天起了涼風，他們聽見耶和華神在園中行走的聲音。」

"They heard the sound of the LORD God walking in the garden in the cool of the day."

動詞 מִתְהַלֵּךְ (*mithallekh*) 是 hitpael 分詞，表達持續性的、慣常的行動。值得注意的是，同一個 hitpael 形式也出現在利未記 26:12（וְהִתְהַלַּכְתִּי בְתוֹכָכֶם, *v'hithallakhti b'tokhekhem*,「我要在你們中間行走」），這是神與以色列立約時的應許。《聖潔法典》（Holiness Code）中的此段與伊甸敘事形成了一個精確的互文呼應——兩者都描繪了神在祂子民中間的同在（Jeffrey Niehaus, *God at Sinai: Covenant and Theophany in the Bible and Ancient Near East*, Grand Rapids: Zondervan, 1995, pp. 155–159）。

The verb מִתְהַלֵּךְ (*mithallekh*) is a hitpael participle, conveying habitual, ongoing action. Remarkably, the same hitpael form appears in Leviticus 26:12 (וְהִתְהַלַּכְתִּי בְתוֹכָכֶם, *v'hithallakhti b'tokhekhem*, "I will walk among you"), a covenantal promise of God to Israel. This passage in the Holiness Code forms a precise intertextual echo with the Eden narrative—both depicting God's presence among His people (Jeffrey Niehaus, *God at Sinai: Covenant and Theophany in the Bible and Ancient Near East*, Grand Rapids: Zondervan, 1995, pp. 155–159).

住棚節因此可被理解為對伊甸園原初狀態的年度性重演：在臨時搭建的棚子中居住，重新體驗神的同在，在脆弱的遮蓋下信靠神的庇護。

Sukkot may thus be understood as an annual reenactment of the primordial Edenic state: dwelling in a fragile temporary shelter, re-experiencing God's presence, trusting in divine protection under a vulnerable covering.

第二章：亞伯拉罕的帳棚——與神立約（創世記 12 章）/ Chapter Two: Abraham's Tent—Covenant with God (Genesis 12)

一、帳棚中的信心生命 / A Life of Faith in Tents

亞伯拉罕的一生是在帳棚（אֹהֶל, *ohel*）中度過的朝聖旅程。創世記多次記載他搭建祭壇與帳棚：

Abraham's life was a pilgrim journey lived in tents (אֹהֶל, *ohel*). Genesis repeatedly records his pitching of altars and tents:

馬所拉文本 / **MT**（創世記 **Genesis 12:8**）：

> וַיַּעְתֵּק מִשָּׁם הָהָרָה מִקֶּדֶם לְבֵית־אֵל וַיֵּט אָהֳלֹו

Wayya'teq misham haharah miqqedem l'Veit-El wayyeṭ oholo.

「從那裏他又遷到伯特利東邊的山，支搭帳棚。」

"And he moved from there to the hill country east of Bethel, and pitched his tent."

動詞 וַיֵּט (*wayyeṭ*,「支搭」)的詞根 נ-ט-ה (*n-ṭ-h*) 與後來用於描述會幕的術語密切相關。在出埃及記 33:7，摩西同樣「支搭」會幕（וַיִּטֶּה־לּוֹ מִחוּץ לַמַּחֲנֶה, *wayyiṭṭeh-lo miḥutz lamaḥaneh*），使用了完全相同的詞根。亞伯拉罕的帳棚生活因此預表了會幕時代神與人的關係模式。

The verb וַיֵּט (*wayyeṭ*, "pitched") from the root נ-ט-ה (*n-ṭ-h*) is closely related to the terminology later used for the Tabernacle. In Exodus 33:7, Moses similarly "pitched" the tent of meeting (וַיִּטֶּה־לּוֹ מִחוּץ לַמַּחֲנֶה, *wayyiṭṭeh-lo miḥutz lamaḥaneh*), using the identical root. Abraham's tent-life thus typologically anticipates the Tabernacle-era pattern of divine-human relationship.

《光輝之書》（זֹהַר, *Zohar*）在其對「住棚客人」（אוּשְׁפִּיזִין, *ushpizin*）傳統的闡述中，將亞伯拉罕列為住棚節第一天的首位貴客。《光輝之書》第三卷（Zohar III, 103b）記載：

The *Zohar*, in its elaboration of the tradition of celestial guests (אוּשְׁפִּיזִין, *ushpizin*), lists Abraham as the first honored guest of Sukkot's first day. Zohar III, 103b records:

> אָמַר רַבִּי אַבָּא, כְּתִיב: בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים, וּלְבָתַר: יֵשְׁבוּ בַּסֻּכֹּת. בְּקַדְמִיתָא תֵּשְׁבוּ, וּלְבָתַר יֵשְׁבוּ. אֶלָּא, בְּקַדְמִיתָא לְאוּשְׁפִּיזִין, וּלְבָתַר לִבְנֵי עָלְמָא.

Amar Rabbi Abba, k'tiv: basukkot teshvu shiv'at yamim, ul'vatar: yeshvu basukkot. B'qadmita teshvu, ul'vatar yeshvu. Ella, b'qadmita l'ushpizin, ul'vatar livnei alma.

拉比亞巴說：「經上寫著：『你們要在棚裏住七天』，然後說：『他們要住在棚裏。』先是『你們要住』，然後是『他們要住』。前者是對（天上的）客人說的，後者是對世上的人說的。」

Rabbi Abba said: "It is written: 'You shall dwell in booths seven days,' and afterward: 'they shall dwell in booths.' First 'you shall dwell,' then 'they shall dwell.' The former refers to the [celestial] guests (*ushpizin*), the latter to the people of the world."

此亞蘭文段落揭示了住棚節的雙重層面：既是歷史性的紀念，也是靈性上接待天上客人的神聖時刻。亞伯拉罕、以撒、雅各、約瑟、摩西、亞倫、大衛——七位先祖每夜輪流「造訪」住棚，使住棚成為連結天上與地上的神聖空間。此傳統以具體的儀式形式表達了住棚節「與神同住」的核心主題。

This Aramaic passage reveals the dual dimension of Sukkot: both a historical commemoration and a sacred moment of receiving celestial visitors. Abraham, Isaac, Jacob, Joseph, Moses, Aaron, David—seven patriarchs visiting the sukkah each night in turn—transform the booth into sacred space bridging heaven and earth. This tradition expresses in concrete ritual form the core Sukkot theme of "dwelling with God."

第三章：出埃及——神帶領以色列出來（出埃及記 **12** 章）/ **Chapter Three: The Exodus—God Leading Israel Out (Exodus 12)**

一、從埃及的房屋到曠野的帳棚 / From Egyptian Houses to Wilderness Tents

出埃及敘事標誌著住棚神學的一個關鍵轉折：以色列人從埃及堅固的房屋中走出，進入曠野的帳棚生活。這不是一種「降級」，而是一種根本性的存在轉變——從依靠世俗權力的安全感，轉向完全信靠神的護理。

The Exodus narrative marks a crucial turning point in Sukkot theology: Israel moved from Egypt's solid houses into wilderness tent-life. This was not a "downgrade" but a radical existential transformation—from security rooted in worldly power to total dependence upon divine providence.

《塔木德》巴比倫版（תַּלְמוּד בַּבְלִי, *Talmud Bavli*）《住棚節篇》（סוּכָּה, *Sukkah*）11b 記載了一場重要的辯論：

The Babylonian Talmud (*Talmud Bavli*), Tractate Sukkah 11b, records a seminal debate:

> כִּי בַסֻּכּוֹת הוֹשַׁבְתִּי אֶת בְּנֵי יִשְׂרָאֵל — עַנְנֵי כָּבוֹד הָיוּ, דִּבְרֵי רַבִּי אֱלִיעֶזֶר. רַבִּי עֲקִיבָא אוֹמֵר: סוּכּוֹת מַמָּשׁ עָשׂוּ לָהֶם.

Ki vasukkot hoshavti et b'nei Yisra'el — annanei khavod hayu, divrei Rabbi Eliezer. Rabbi Akiva omer: sukkot mamash asu lahem.

「『我使以色列人住在棚裏』——這些是榮耀的雲彩，這是拉比以利以謝的話。拉比阿基巴說：他們為自己搭建了真正的棚子。」

"'I caused the children of Israel to dwell in booths'—these were clouds of glory; so says Rabbi Eliezer. Rabbi Akiva says: they made actual booths for themselves."

此辯論的神學意義深遠。拉比以利以謝的立場——棚子象徵「榮耀的雲彩」（עַנְנֵי כָבוֹד, *annanei khavod*）——強調了神超自然的保護和同在。《西弗拉》（סִפְרָא, *Sifra*），即利未記的哈拉卡米德拉什（Midrash Halakhah），在《以末篇》（Emor）第十七章第十一節也支持了此讀法：住棚節的棚子紀念的正是在曠野中圍繞以色列的神聖雲柱。

The theological significance of this debate is profound. Rabbi Eliezer's position—that the booths symbolize "clouds of glory" (עַנְנֵי כָבוֹד, *annanei khavod*)—emphasizes God's supernatural protection and presence. The *Sifra* (סִפְרָא), the halakhic midrash on Leviticus, in Emor pericope 17:11, supports this reading: the Sukkot booth commemorates the divine cloud-pillars that surrounded Israel in the wilderness.

《偽乔納森他爾根》（תַּרְגּוּם יוֹנָתָן, *Targum Pseudo-Jonathan*）對利未記 23:42 的翻譯更加明確地表達了這一傳統：

Targum Pseudo-Jonathan on Leviticus 23:42 articulates this tradition even more explicitly:

> אֲרֵי בְּמַטְלֻלֵי עֲנָנֵי יְקָרִי אוֹתֵיבִית יָת בְּנֵי יִשְׂרָאֵל

Arei b'matlalei ananei y'qari otevit yat b'nei Yisra'el.

「因為在我榮耀雲彩的蔭庇下，我使以色列的子民安居。」

"For under the shelter of the clouds of My glory I caused the children of Israel to dwell."

此他爾根使用了 מַטְלָלֵי (*matlalei*,「蔭庇」)，呼應了希伯來文 סֻכָּה 的「遮蓋」語義，同時以 עֲנָנֵי יְקָרָא (*ananei y'qara*,「榮耀的雲彩」)替代了字面的「棚子」，將住棚節的歷史記憶提升到了神顯（theophany）的層面。如 Michael Maher 所指出的，偽約拿單他爾根經常將聖經文本中的物質性描述轉化為神學性陳述（Maher, ed., *Targum Pseudo-Jonathan: Leviticus*, The Aramaic Bible 3, Collegeville: Liturgical Press, 1994）。

This Targum uses מַטְלָלֵי (*matlalei*, "shelter/shade"), echoing the Hebrew סֻכָּה's "covering" semantics, while replacing the literal "booths" with עֲנָנֵי יְקָרָא (*ananei y'qara*, "clouds of glory"), elevating Sukkot's historical memory to the plane of theophany. As Michael Maher notes, Targum Pseudo-Jonathan regularly transforms material descriptions in the biblical text into theological statements (Maher, ed., *Targum Pseudo-Jonathan: Leviticus*, The Aramaic Bible 3, Collegeville: Liturgical Press, 1994).

第四章：住棚節——以色列人在曠野住棚四十年（利未記 23:42–43；申命記 16:13）/ Chapter Four: The Feast—Israel Dwelling in Booths Forty Years in the Wilderness (Leviticus 23:42–43; Deuteronomy 16:13)

一、住棚節的核心誡命 / The Core Commandment of Sukkot

馬所拉文本 / **MT**（利未記 **Leviticus 23:42–43**）：

> בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכֹּת: לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם כִּי בַסֻּכּוֹת הוֹשַׁבְתִּי אֶת־בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרָיִם אֲנִי יְהוָה אֱלֹהֵיכֶם:

Basukkot teshvu shiv'at yamim; kol-ha'ezraḥ b'Yisra'el yeshvu basukkot. L'ma'an yed'u doroteikhem ki vasukkot hoshavti et-b'nei Yisra'el b'hotzi'i otam me'eretz Mitzrayim; ani YHWH Eloheikhem.

「你們要在棚裏住七天；凡以色列家的本地人都要住在棚裏，好叫你們世世代代知道，我領以色列人出埃及地的時候曾使他們住在棚裏。我是耶和華——你們的神。」

"You shall dwell in booths seven days; all native-born in Israel shall dwell in booths, so that your generations may know that I caused the children of Israel to dwell in booths when I brought them out of the land of Egypt. I am the LORD your God."

七十士譯本 / **LXX**：

> ἐν σκηναῖς κατοικήσετε ἑπτὰ ἡμέρας· πᾶς ὁ αὐτόχθων ἐν Ισραηλ κατοικήσει ἐν σκηναῖς, ὅπως ἴδωσιν αἱ γενεαὶ ὑμῶν ὅτι ἐν σκηναῖς κατῴκισα τοὺς υἱοὺς Ισραηλ ἐν τῷ ἐξαγαγεῖν με αὐτοὺς ἐκ γῆς Αἰγύπτου· ἐγὼ κύριος ὁ θεὸς ὑμῶν.

En skēnais katoikēsete hepta hēmeras; pas ho autokhthōn en Israēl katoikēsei en skēnais, hopōs idōsin hai geneai hymōn hoti en skēnais katōkisa tous huious Israēl en tō exagagein me autous ek gēs Aigyptou; egō kyrios ho theos hymōn.

此處有幾個語言學要點值得深入分析。首先，馬所拉文本中 תֵּשְׁבוּ (*teshvu*，「你們要住」）是 qal imperfect 第二人稱複數，帶有命令語氣。然而，隨後的 יֵשְׁבוּ (*yeshvu*，「他們要住」）切換為第三人稱複數。如前引《光輝之書》所闡，此人稱轉換（Zohar III, 103b）暗示住棚的多重層面——既有人的居住，也有天上貴客的同在。

Several linguistic points merit detailed analysis. First, the MT's תֵּשְׁבוּ (*teshvu*, "you shall dwell") is a qal imperfect second person plural with jussive force. However, the subsequent יֵשְׁבוּ (*yeshvu*, "they shall dwell") shifts to the third person plural. As cited from the Zohar above (III, 103b), this person-switch intimates the multiple dimensions of sukkah-dwelling—both human habitation and the presence of celestial guests.

在死海古卷中，11QpaleoLev（昆蘭第十一洞穴古希伯來文利未記卷軸）保存了利未記 23 章的部分內容。雖然此卷軸在23:42-43 的讀法上與馬所拉文本大體一致，但在拼寫（orthography）上偶有差異，如較多使用 *plene* 書寫（母音字母完整書寫），這在昆蘭文獻中是常見現象（E. Tov, *Textual Criticism of the Hebrew Bible*, 3rd ed., Minneapolis: Fortress, 2012, pp. 108–110; D. N. Freedman, "The Massoretic Text and the Qumran Scrolls: A Study in Orthography," *Textus* 2, 1962, pp. 87–102）。此證據表明住棚節誡命的文本傳承具有高度穩定性。

Among the Dead Sea Scrolls, 11QpaleoLev (the Paleo-Hebrew Leviticus scroll from Qumran Cave 11) preserves portions of Leviticus 23. While this scroll is largely consonant with the Masoretic Text in its reading of 23:42–43, it occasionally exhibits orthographic variations—such as more frequent use of *plene* (full vowel-letter) spelling, common in Qumran manuscripts (E. Tov, *Textual Criticism of the Hebrew Bible*, 3rd ed., Minneapolis: Fortress, 2012, pp. 108–110; D. N. Freedman, "The Massoretic Text and the Qumran Scrolls: A Study in Orthography," *Textus* 2, 1962, pp. 87–102). This evidence attests to the high textual stability of the Sukkot commandment's transmission.

二、七天住棚的意義：密示拿與塔木德的闡釋 / The Meaning of Seven Days' Dwelling: Mishnaic and Talmudic Elaboration

密示拿 / **Mishnah**（住棚篇 **Sukkah 2:9**）：

> כָּל שִׁבְעַת הַיָּמִים אָדָם עוֹשֶׂה סֻכָּתוֹ קֶבַע וּבֵיתוֹ עֲרַאי.

Kol shiv'at hayyamim adam oseh sukkato qeva u'veito arai.

「在這七天中，人應當以住棚為常居，以房屋為暫住。」

"During all seven days, a person should make his sukkah his permanent dwelling and his house his temporary dwelling."

此密示拿教導表達了一個深刻的存在論命題：在住棚節期間，常態與暫時被顛倒了。堅固的房屋（בַּיִת, *bayit*）成為「暫時的」（עַרַאי, *arai*），而脆弱的棚子（סֻכָּה, *sukkah*）卻成為「常住的」（קֶבַע, *qeva*）。此教導後被巴比倫塔木德住棚節篇（Sukkah 28b）進一步闡發為原則 תֵּשְׁבוּ — כְּעֵין תָּדוּרוּ（*teshvu — k'ein taduru*，「你們要住——如同日常的居住」），意即住棚中的生活應當是完整的生活方式的轉移。

This Mishnaic teaching expresses a profound existential proposition: during Sukkot, permanence and temporariness are inverted. The solid house (בַּיִת, *bayit*) becomes "temporary" (עַרַאי, *arai*), while the fragile booth (סֻכָּה, *sukkah*) becomes "permanent" (קֶבַע, *qeva*). This teaching was further elaborated in the Babylonian Talmud (Sukkah 28b) into the principle תֵּשְׁבוּ כְּעֵין תָּדוּרוּ — (*teshvu — k'ein taduru*, "you shall dwell—as in your regular habitation"), meaning that life in the sukkah should constitute a complete transfer of one's mode of living.

《美善之道》（מְסִלַּת יְשָׁרִים, *Mesillat Yesharim*）的作者拉比摩西·哈伊姆·盧扎托（Ramchal）在其論述中提到，真正的敬虔（חֲסִידוּת, *ḥasidut*）要求人認識到這個世界的暫時性，如同住棚的短暫：

The author of *Mesillat Yesharim* (מְסִלַּת יְשָׁרִים), Rabbi Moshe Ḥayyim Luzzatto (Ramchal), teaches in his discussion of true piety (חֲסִידוּת, *ḥasidut*) that one must recognize this world's temporariness, like the transience of the sukkah:

> הֲרֵי שֶׁזֶּה הָעוֹלָם הוּא כְּמוֹ אַכְסַנְיָא... וְהָעוֹלָם הַבָּא הוּא הַבַּיִת הַקָּבוּעַ

Harei shezeh ha'olam hu k'mo akhsanya... v'ha'olam habba hu habayit haqqavua.

「這個世界如同一間客棧…而來世才是永久的居所。」

"This world is like an inn… and the World to Come is the permanent dwelling."

（Mesillat Yesharim, Chapter 1; cf. Pirkei Avot 4:16）

此教導與住棚節的精神完全吻合：在棚中居住七天，是對「信心生活」的年度操練——學習在暫時的世界中信靠永恆的神。

This teaching harmonizes perfectly with the spirit of Sukkot: dwelling in the booth for seven days constitutes an annual exercise in the "life of faith"—learning to trust the eternal God within a temporary world.

三、申命記中的住棚節：歡樂的節期 / Sukkot in Deuteronomy: The Season of Rejoicing

馬所拉文本 / **MT**（申命記 **Deuteronomy 16:13–15**）：

חַג הַסֻּכֹּת תַּעֲשֶׂה לְךָ שִׁבְעַת יָמִים בְּאָסְפְּךָ מִגָּרְנְךָ וּמִיִּקְבֶךָ: וְשָׂמַחְתָּ בְּחַגֶּךָ... וְהָיִיתָ אַךְ שָׂמֵחַ:

Ḥag hasukkot ta'aseh l'kha shiv'at yamim; b'osp'kha miggorn'kha umiyyiqbekha. V'samaḥta b'ḥaggekha… v'hayita akh same'aḥ.

「你收藏了禾場和酒榨的出產以後，就要守住棚節七天。你守節的時候要歡樂…你定要全然歡樂。」

"You shall keep the Feast of Booths seven days, after you have gathered from your threshing floor and your winepress. And you shall rejoice in your feast… and you shall be altogether joyful."

此處使用了 שָׂמַח (*samaḥ*,「歡樂」)的兩個不同形態：v'samaḥta（qal perfect waw-consecutive，第二人稱單數）和 akh same'aḥ（qal 形容詞，絕對形式），以 אַךְ (*akh*,「確實、完全」)加以強化。住棚節因此在猶太傳統中被稱為 זְמַן שִׂמְחָתֵנוּ (*z'man simḥatenu*,「我們歡樂的時節」)。此名稱出自猶太禮儀傳統，被記錄在節期禱文之中。

Here two different forms of שָׂמַח (*samaḥ*, "rejoice") are employed: *v'samaḥta* (qal perfect waw-consecutive, 2ms) and *akh same'aḥ* (qal adjective, absolute state), intensified by אַךְ (*akh*, "surely, altogether"). Sukkot is therefore called in Jewish tradition זְמַן שִׂמְחָתֵנוּ (*z'man simḥatenu*, "the season of our rejoicing"), a designation recorded in the liturgical tradition of the festival prayers.

住棚節在聖經中也被明確稱為「歡樂的節期」。申命記 16:14-15 強調這種歡樂具有包容性：

Sukkot is explicitly identified in Scripture as a "joyous festival." Deuteronomy 16:14–15 emphasizes the inclusive nature of this joy:

וְשָׂמַחְתָּ בְּחַגֶּךָ אַתָּה וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וַאֲמָתֶךָ וְהַלֵּוִי וְהַגֵּר וְהַיָּתוֹם וְהָאַלְמָנָה

V'samaḥta b'ḥaggekha attah uvinkha uvittekha v'avd'kha va'amatekha v'haLevi v'hagger v'hayyatom v'ha'almanah.

「你守節的時候，你、你的兒女、僕婢、利未人，以及在你城裏的寄居者、孤兒、寡婦，都要歡樂。」

"You shall rejoice in your feast—you, your son, your daughter, your male servant, your female servant, the Levite, the sojourner, the fatherless, and the widow."

此經文中包含了社會中最弱勢的群體——寄居者（גֵּר, *ger*）、孤兒（יָתוֹם, *yatom*）、寡婦（אַלְמָנָה, *almanah*）。住棚節的歡樂不是排他的特權，而是包容一切的恩典。如 Jeffrey Tigay 所指出的，申命記的社會倫理將節慶歡樂與關愛弱勢緊密結合（Tigay, *Deuteronomy*, JPS Torah Commentary, Philadelphia: JPS, 1996, pp. 158–159）。

The text includes society's most vulnerable—the sojourner (גֵּר, *ger*), the orphan (יָתוֹם, *yatom*), the widow (אַלְמָנָה, *almanah*). The joy of Sukkot is not an exclusive privilege but an all-encompassing grace. As Jeffrey Tigay observes, Deuteronomy's social ethics tightly weaves

festive joy together with care for the vulnerable (Tigay, *Deuteronomy*, JPS Torah Commentary, Philadelphia: JPS, 1996, pp. 158–159).

第五章：四種植物——住棚節的傳統與象徵物（利未記 **23:40**）/ **Chapter Five: The Four Species—Sukkot Traditions and Symbols (Leviticus 23:40)**

一、四種植物的誡命 / **The Commandment of the Four Species**

馬所拉文本 / **MT**（利未記 **Leviticus 23:40**）：

> וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר֙ כַּפֹּ֣ת תְּמָרִ֔ים וַעֲנַ֥ף עֵץ־עָבֹ֖ת וְעַרְבֵי־נָ֑חַל

Ul'qaḥtem lakhem bayyom harishon p'ri etz hadar kappot t'marim va'anaf etz-avot v'arvei-naḥal.

「第一天，你們要拿美好樹上的果子、棕櫚樹的枝子、茂密樹的枝條，和溪邊的柳枝。」

"And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, boughs of thick-leaved trees, and willows of the brook."

七十士譯本 / **LXX**：

> καὶ λήμψεσθε ἑαυτοῖς τῇ ἡμέρᾳ τῇ πρώτῃ καρπὸν ξύλου ὡραῖον καὶ κάλλυνθρα φοινίκων καὶ κλάδους ξύλου δασέος καὶ ἰτέας καὶ κλάδους ἄγνου ἐκ χειμάρρου

Kai lēmpsesthe heautois tē hēmera tē prōtē karpon xylou hōraion kai kallynthra phoinikōn kai kladous xylou daseos kai iteas kai kladous agnou ek kheimarrou.

拉比傳統將此四種植物（אַרְבָּעָה מִינִים, *arba'ah minim*）鑑定為：

Rabbinic tradition identifies these four species (אַרְבָּעָה מִינִים, *arba'ah minim*) as:

香蒲（**לוּלָב, *lulav***）——棕櫚枝，象徵正直之人。The palm branch (*lulav*), symbolizing the upright person.

香櫞（**אֶתְרוֹג, *etrog***）——美好的果子，象徵有好行為與學識之人。The citron (*etrog*), symbolizing one who possesses both good deeds and learning.

桃金孃枝（**הֲדַס, *hadassah***）——茂密樹的枝條，象徵美麗的品格。The myrtle (*hadassah*), symbolizing beautiful character.

柳枝（**עֲרָבָה, *aravah***）——溪邊的柳枝，象徵謙卑與順服。The willow (*aravah*), symbolizing humility and submission.

《利未記大註釋》（וַיִּקְרָא רַבָּה, *Vayikra Rabbah*）30:12 對此四種植物提出了著名的象喻：

Vayikra Rabbah (Leviticus Rabbah) 30:12 offers a celebrated allegorical interpretation:

> פְּרִי עֵץ הָדָר — אֵלּוּ יִשְׂרָאֵל: מָה אֶתְרוֹג יֵשׁ בּוֹ טַעַם וְיֵשׁ בּוֹ רֵיחַ, כָּךְ יֵשׁ בְּיִשְׂרָאֵל בְּנֵי אָדָם שֶׁיֵּשׁ בָּהֶם תּוֹרָה וְיֵשׁ בָּהֶם מַעֲשִׂים טוֹבִים.

P'ri etz hadar — ellu Yisra'el: mah etrog yesh bo ta'am v'yesh bo re'aḥ, kakh yesh b'Yisra'el b'nei adam sheyesh bahem Torah v'yesh bahem ma'asim tovim.

「美好的果子——這代表以色列：正如香櫞既有味道又有香氣，以色列中也有既有律法又有善行的人。」

"The fruit of the beautiful tree—these represent Israel: just as the *etrog* has both taste and fragrance, so there are in Israel those who have both Torah and good deeds."

此米德拉什繼續以同樣的方法詮釋其餘三種植物：棕櫚有味無香（有律法無善行）、桃金孃有香無味（有善行無律法）、柳枝既無味也無香（既無律法也無善行）。四種植物綁在一起，象徵以色列全體的合一——各種類型的猶太人共同組成一個群體，在神面前彼此互補。

The midrash continues interpreting the other three species in parallel fashion: the palm has taste but no fragrance (Torah but no good deeds), the myrtle has fragrance but no taste (good deeds but no Torah), the willow has neither taste nor fragrance (neither Torah nor good deeds). Bound together, the four species symbolize the unity of all Israel—diverse types of Jews forming one community, complementing each other before God.

《虔敬者之書》（סֵפֶר חֲסִידִים, *Sefer Ḥasidim*）強調了此合一的倫理維度：

Sefer Ḥasidim (The Book of the Pious) emphasizes the ethical dimension of this unity:

> כְּשֵׁם שֶׁאֵין הַלּוּלָב יוֹצֵא בְּלֹא מִינָיו, כָּךְ אֵין יִשְׂרָאֵל נִפְדִּין אֶלָּא כְּשֶׁהֵם אֲגוּדָה אַחַת

K'shem she'ein hallulav yotze b'lo minav, kakh ein Yisra'el nifdin ella k'shehem agudah eḥat.

「正如律法棕不能缺少其他種類而被使用，以色列也只有在合為一束時才能得贖。」

"Just as the *lulav* cannot be used without its other species, so Israel can only be redeemed when they are bound as one."

（Sefer Ḥasidim §446）

第六章：進入應許之地——所羅門獻殿於住棚節（約書亞記 **5** 章；列王紀上 **8** 章）/ **Chapter Six: Entering the Promised**

Land—Solomon's Temple Dedication at Sukkot (Joshua 5; 1 Kings 8)

一、所羅門在住棚節獻殿 / Solomon's Dedication of the Temple at Sukkot

住棚節在以色列歷史上的一個關鍵時刻是所羅門聖殿的獻殿禮。列王紀上 8:2 記載，此重大典禮選在住棚節的月份——以太寧月（即七月）舉行。這絕非偶然：聖殿正是神與人「同住」的場所，而住棚節正是紀念「與神同住」的節期。

A pivotal moment in Israel's history linked to Sukkot is the dedication of Solomon's Temple. 1 Kings 8:2 records that this momentous ceremony was held in the month of Ethanim (the seventh month)—the month of Sukkot. This was no coincidence: the Temple was the place of God's "dwelling" with humanity, and Sukkot was the festival commemorating "dwelling with God."

馬所拉文本 / **MT**（列王紀上 **1 Kings 8:10–11**）：

> וַיְהִ֗י בְּצֵאת֙ הַכֹּהֲנִ֣ים מִן־הַקֹּ֔דֶשׁ וְהֶעָנָ֖ן מָלֵ֣א אֶת־בֵּ֥ית יְהוָֽה׃ וְלֹא־יָכְל֤וּ הַכֹּהֲנִים֙ לַעֲמֹ֣ד לְשָׁרֵ֔ת מִפְּנֵ֖י הֶעָנָ֑ן כִּֽי־מָלֵ֥א כְב֖וֹד־יְהוָ֥ה אֶת־בֵּ֥ית יְהוָֽה׃

Vayehi b'tzet hakohanim min-haqqodesh v'he'anan male et-beit YHWH. V'lo yakhlu hakohanim la'amod l'sharet mipp'nei he'anan ki-male khvod-YHWH et-beit YHWH.

「祭司從聖所出來的時候，有雲充滿了耶和華的殿。祭司因為那雲不能站立供職，因為耶和華的榮光充滿了耶和華的殿。」

"When the priests came out of the Holy Place, a cloud filled the house of the LORD. And the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of the LORD."

此處的「雲」（עָנָן, *anan*）與「榮光」（כָּבוֹד, *kavod*）直接呼應了在曠野中覆蓋以色列的「榮耀的雲彩」（עַנְנֵי כָבוֹד）。聖殿獻禮與住棚節的交匯，構成了一個神學上的高潮時刻：神的同在從流動的帳幕轉移到了固定的殿宇，從曠野中的 sukkah 進入了錫安山上的 bayit。然而，如同住棚節所不斷提醒的，即使是聖殿也不是終極的、永恆的居所——它仍然指向一個更偉大的「同住」。

The "cloud" (עָנָן, *anan*) and "glory" (כָּבוֹד, *kavod*) here directly echo the "clouds of glory" (עַנְנֵי כָבוֹד) that covered Israel in the wilderness. The convergence of Temple dedication with Sukkot constitutes a theological climax: God's presence transitions from the mobile tabernacle to the fixed temple, from the wilderness *sukkah* to the *bayit* on Mount Zion. Yet as Sukkot continually reminds us, even the Temple was not the ultimate, eternal dwelling—it still pointed toward a greater "indwelling."

《坦胡瑪米德拉什》（מִדְרַשׁ תַּנְחוּמָא, *Midrash Tanhuma*）在其《比哈阿洛特哈》（Beha'alotekha）部分記載了一個傳統，將聖殿的建造與住棚節的榮耀雲彩相連結，教導說聖殿是雲彩蔭庇的永久化身。

Midrash Tanhuma (Beha'alotekha) records a tradition linking the Temple's construction to the clouds of glory of Sukkot, teaching that the Temple was the permanent embodiment of the cloud's overshadowing.

第七章：彌賽亞來臨——道成肉身，神與人同住（約翰福音 1:14） / Chapter Seven: The Messiah's Advent—The Word Made Flesh, God Dwelling with Humanity (John 1:14)

一、道成肉身與住棚節 / The Incarnation and Sukkot

住棚節的「與神同住」主題在新約中達到了一個決定性的轉折點：道成了肉身，「住在我們中間」。

The "dwelling with God" theme of Sukkot reaches a decisive turning point in the New Testament: the Word became flesh and "tabernacled among us."

通用希臘文（**Koine Greek**）新約 / **Koine Greek NT**（約翰福音 **John 1:14**）：

> Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ ἀληθείας.

Kai ho logos sarx egeneto kai eskēnōsen en hēmin, kai etheasametha tēn doxan autou, doxan hōs monogenous para patros, plērēs kharitos kai alētheias.

「道成了肉身，住在（支搭帳幕在）我們中間，我們也見過祂的榮光，正是從父而來的獨生子的榮光，充充滿滿地有恩典有真理。」

"And the Word became flesh and tabernacled among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth."

敘利亞文別西大譯本 / **Syriac Peshitta**：

> ܘܡܠܬܐ ܒܣܪܐ ܗܘܐ ܘܐܓܝܪ ܒܝܢ ܟܢ ܘܚܙܝܢ ܠܝܩܪܗ ܕܝܠܗ ܝܩܪܐ ܐܝܟ ܕܝܚܝܕܝܐ ܕܡܢ ܐܒܐ ܕܐܡܠܐ ܛܝܒܘܬܐ ܘܩܘܫܬܐ

W'Miltha besra hwa wa'gen ban waḥzayn shuvḥeh shuvḥa aykh d'iḥidaya d'men Ava d'amle ṭaybuta w'qushta.

「話語（聖言）成為了肉身，並在我們中間安居；我們看見了祂的榮耀，如同從父而來的獨生子的榮耀，充滿了恩典與真理。」

"And the Word became flesh and dwelt/rested among us; and we beheld His glory, a glory as of the Only-begotten from the Father, full of grace and truth."

此處的語言學分析至關重要。希臘文 ἐσκήνωσεν (*eskēnōsen*) 來自動詞 σκηνόω (*skēnoō*,「支搭帳幕」、「居住」)，與名詞 σκηνή (*skēnē*,「帳幕」)同根。此名詞正是七十士譯本中用以翻譯 מִשְׁכָּן 的詞彙。約翰在此刻意選用了此「住棚」詞彙，而非更常見的 κατοικέω (*katoikeō*,「居住」)或 οἰκέω (*oikeō*,「住」)，其神學意圖昭然若揭：基督的道成肉身就是終極的「住棚節」——神親自「支搭帳幕」在人間。

The linguistic analysis here is critical. Greek ἐσκήνωσεν (*eskēnōsen*) derives from the verb σκηνόω (*skēnoō*, "to tabernacle, pitch a tent"), sharing its root with the noun σκηνή (*skēnē*, "tent, tabernacle")—the very word the LXX uses to translate מִשְׁכָּן. John's deliberate selection of this "tabernacle" vocabulary, rather than the more common κατοικέω (*katoikeō*, "dwell") or οἰκέω (*oikeō*, "inhabit"), makes his theological intent unmistakable: Christ's incarnation is the ultimate "Feast of Tabernacles"—God Himself "pitching His tent" among humanity.

在別西大譯本中，敘利亞文 ܘܓܝܢ (*wa'gen*) 來自動詞根 ܓ-ܢ (*g-n*)，以 Aphel 形態呈現，意為「降臨其上、安歇、居住」。此詞在語義上呼應了舊約中聖靈或榮耀「降臨」之意象——即 שָׁכַן (*shakhan*,「居住」)，שְׁכִינָה (*Shekhinah*,「神的同在」)之詞根。別西大譯本的翻譯選擇因此比希臘文更直接地傳達了「神的同在降臨在人間」的住棚神學。

In the Peshitta, the Syriac ܘܓܝܢ (*wa'gen*) derives from the root ܓ-ܢ (*g-n*), in the Aphel form, meaning "to descend upon, rest, dwell." This word semantically echoes the Old Testament imagery of the Spirit or Glory "descending" and "resting"—that is, שָׁכַן (*shakhan*, "to dwell"), the root of שְׁכִינָה (*Shekhinah*, "Divine Presence"). The Peshitta's translation choice thus conveys the Sukkot theology of "God's Presence descending among humanity" even more directly than the Greek.

此外，別西大文中的 ܛܝܒܘܬܐ ܘܟܫܘܛܐ (*ṭaybuta w'qushta*,「恩典與真理」)對應希伯來文的 חֶסֶד וֶאֱמֶת (*ḥesed ve'emet*,「慈愛和誠實」)，這正是出埃及記 34:6 中神在西奈山向摩西宣告的屬性。約翰福音1:14 因此將基督的道成肉身同時與住棚節和西奈之約相連，表明在基督裡，神的「同住」與神的「立約」達到了完美的合一。

Furthermore, the Peshitta's ܛܝܒܘܬܐ ܘܟܫܘܛܐ (*ṭaybuta w'qushta*, "grace and truth") corresponds to the Hebrew חֶסֶד וֶאֱמֶת (*ḥesed ve'emet*, "lovingkindness and truth"), the very attributes God proclaimed to Moses at Sinai (Exodus 34:6). John 1:14 thus connects Christ's incarnation simultaneously to Sukkot and the Sinai covenant, demonstrating that in Christ, God's "dwelling" and God's "covenanting" reach perfect unity.

早期教父安提阿的聖依格那丟（St. Ignatius of Antioch, d. ca. 108 AD）在其書信中強調了道成肉身的真實物質性——基督確實取了肉身，如同住棚節的棚子是真實的物質結構。亞歷山大的聖奚里爾（St. Cyril of Alexandria, d. 444 AD）在其《約翰福音注釋》中明確地將 ἐσκήνωσεν 與以色列曠野中的會幕傳統相連結，論證基督的身體就是新的聖殿（Cyril of Alexandria, *Commentary on the Gospel According to St. John*, trans. P. E. Pusey, Oxford, 1874, vol. 1, pp. 131–140）。

The early Church Father St. Ignatius of Antioch (d. ca. 108 AD) emphasized in his epistles the genuine materiality of the Incarnation—Christ truly assumed flesh, just as the Sukkot booth is a genuine material structure. St. Cyril of Alexandria (d. 444 AD) in his *Commentary on the Gospel*

According to St. John explicitly linked ἐσκήνωσεν to the wilderness tabernacle tradition, arguing that Christ's body is the new Temple (Cyril of Alexandria, *Commentary on the Gospel According to St. John*, trans. P. E. Pusey, Oxford, 1874, vol. 1, pp. 131–140).

奧林帕斯的聖梅托丟（St. Methodius of Olympus, d. ca. 311 AD）在其著作《筵席》（Symposium）第九篇中，直接將住棚節與末世論的復活聯繫起來。他教導說，住棚節是復活的預表——正如以色列人在住棚期間住在臨時的結構中，等待進入應許之地，基督徒在此世的肉身中暫居，等待復活時穿上永恆的「帳幕」（cf. 哥林多後書 5:1–4）。此解釋被學者 Jean Daniélou 詳細分析（Daniélou, *The Bible and the Liturgy*, Notre Dame: University of Notre Dame Press, 1956, pp. 337–338）。

St. Methodius of Olympus (d. ca. 311 AD) in the ninth discourse of his *Symposium* directly links Sukkot to the eschatological resurrection. He taught that the Feast of Tabernacles is a type of the resurrection—just as Israelites dwelt in temporary structures during Sukkot awaiting entry into the Promised Land, Christians temporarily inhabit mortal bodies awaiting the resurrection when they will be clothed with an eternal "tabernacle" (cf. 2 Corinthians 5:1–4). This interpretation has been analyzed in detail by Jean Daniélou (*The Bible and the Liturgy*, Notre Dame: University of Notre Dame Press, 1956, pp. 337–338).

第八章：萬國上耶路撒冷朝聖過住棚節——將來的國度（撒迦利亞書 14:16）/ Chapter Eight: All Nations Going Up to Jerusalem for Sukkot—The Coming Kingdom (Zechariah 14:16)

一、萬民的節期 / The Festival of the Nations

住棚節最壯麗的終末論異象記載在撒迦利亞書 14:16，描繪了在彌賽亞國度（千禧年）中萬國來到耶路撒冷過住棚節的景象。

The most magnificent eschatological vision of Sukkot is recorded in Zechariah 14:16, depicting all nations coming to Jerusalem to observe Sukkot in the Messianic Kingdom (the Millennium).

馬所拉文本 / **MT**（撒迦利亞書 **Zechariah 14:16**）：

> וְהָיָה כָּל־הַנּוֹתָר֙ מִכָּל־הַגּוֹיִ֔ם הַבָּאִ֖ים עַל־יְרוּשָׁלָ֑͏ִם וְעָל֗וּ מִדֵּי֙ שָׁנָ֣ה בְשָׁנָ֔ה לְהִשְׁתַּחֲוֹ֖ת לְמֶ֣לֶךְ יְהוָ֣ה צְבָאֹ֑ות וְלָחֹ֖ג אֶת־חַ֥ג הַסֻּכֹּֽות׃

V'hayah kol-hannotar mikkol-haggoyim habba'im al-Y'rushalaim v'alu middei shanah v'shanah l'hishtaḥavot l'Melekh YHWH Tz'va'ot v'laḥog et-ḥag hasukkot.

「所有來攻擊耶路撒冷各國中剩餘的人，必年年上來敬拜大君王——萬軍之耶和華，並且守住棚節。」

"And it shall come to pass that everyone who is left of all the nations that came against Jerusalem shall go up year after year to worship the King, the LORD of Hosts, and to keep the Feast of Tabernacles."

七十士譯本 / **LXX**：

> καὶ ἔσται ὅσοι ἐὰν καταλειφθῶσιν ἐκ πάντων τῶν ἐθνῶν τῶν ἐλθόντων ἐπὶ Ιερουσαλημ καὶ ἀναβήσονται κατ᾽ ἐνιαυτὸν τοῦ προσκυνῆσαι τῷ βασιλεῖ κυρίῳ παντοκράτορι καὶ τοῦ ἑορτάζειν τὴν ἑορτὴν τῆς σκηνοπηγίας.

Kai estai hosoi ean kataleiphthōsin ek pantōn tōn ethnōn tōn elthontōn epi Ierousalēm kai anabēsontai kat' eniauton tou proskynēsai tō basilei kyriō pantokratori kai tou heortazein tēn heortēn tēs skēnopēgias.

此處值得注意的是，七十士譯本使用了 σκηνοπηγία (*skēnopēgia*，字面意為「帳棚搭建」)來翻譯 חַג הַסֻּכּוֹת——這個精確的希臘詞彙也出現在約翰福音 7:2（ ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία, *ēn de engys hē heortē tōn Ioudaiōn hē skēnopēgia*，「猶太人的住棚節近了」），將住棚節的終末異象與耶穌在地上的事工聯繫在一起。

Notably, the LXX uses σκηνοπηγία (*skēnopēgia*, literally "tent-pitching") to translate חַג הַסֻּכּוֹת—the precise Greek term also appearing in John 7:2 (ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία, *ēn de engys hē heortē tōn Ioudaiōn hē skēnopēgia*, "the Jews' Feast of Tabernacles was near"), linking Sukkot's eschatological vision to Jesus' earthly ministry.

拜占庭多數文本（Byzantine Majority Text）在此處的讀法與Nestle-Aland 文本基本一致，但在約翰福音 7:2 的上下文中，部分拜占庭抄本在 σκηνοπηγία 前增加了定冠詞 ἡ，強調這是「那個」（唯一的）住棚節——不僅僅是一個猶太節日，而是具有終末意涵的神聖時刻。

The Byzantine Majority Text's reading here is essentially consonant with the Nestle-Aland text, though in the context of John 7:2 some Byzantine manuscripts add the definite article ἡ before σκηνοπηγία, emphasizing this as "the" (unique) Feast of Tabernacles—not merely a Jewish festival but a sacred moment with eschatological import.

二、七十頭公牛與七十個民族 / The Seventy Bulls and the Seventy Nations

住棚節作為「萬國的節期」的性質在獻祭的安排中得到了獨特的表達。民數記 29:12–34 規定住棚節七天共要獻七十頭公牛（第一天十三頭，其後每日遞減一頭）。巴比倫塔木德住棚節篇 55b 記載：

Sukkot's character as the "Festival of the Nations" finds unique expression in its sacrificial calendar. Numbers 29:12–34 prescribes a total of seventy bulls over Sukkot's seven days (thirteen the first day, decreasing by one each day thereafter). The Babylonian Talmud, Sukkah 55b, records:

הֲנֵי שִׁבְעִים פָּרִים כְּנֶגֶד מִי? כְּנֶגֶד שִׁבְעִים אֻמּוֹת.

Hanei shiv'im parim k'neged mi? K'neged shiv'im ummot.

「這七十頭公牛對應的是什麼？對應七十個民族。」

"These seventy bulls—to what do they correspond? To the seventy nations [of the world]."

如 Ismar Schorsch 所精闢分析的，此傳統揭示了住棚節的普世主義向度。以色列在聖殿中為全世界的民族獻祭祈禱——這不是為了萬民的「歸信」，而是為了他們的「福祉」（*shalom*）。《珀西克塔·迪·拉夫·卡哈那》（פְּסִיקְתָּא דְרַב כָּהֲנָא, *Pesikta de-Rav Kahana*, ed. Mandelbaum, p. 421）記載了此普世性的祈禱：七十頭公牛確實是為世界各民族獻上的，為的是他們都能在和平中居住。「因為和平是不可分割的：若不由所有人共享，就不會有人能享有。」（Schorsch, *The Seventy Bulls of Sukkot*, JTS Commentary）

As Ismar Schorsch incisively analyzes, this tradition reveals Sukkot's universalist dimension. Israel offered sacrifices in the Temple praying for all the world's nations—not for their "conversion" but for their "welfare" (*shalom*). The *Pesikta de-Rav Kahana* (פְּסִיקְתָּא דְרַב כָּהֲנָא, ed. Mandelbaum, p. 421) records this universal prayer: the seventy bulls were indeed meant for the nations of the world that they too might dwell in peace. "For peace is indivisible: if not shared by all, it will not be enjoyed by anyone." (Schorsch, *The Seventy Bulls of Sukkot*, JTS Commentary)

第九章：終極的同住——新天新地中的帳幕（啟示錄 21:3）/ Chapter Nine: The Ultimate Dwelling—The Tabernacle in the New Heaven and New Earth (Revelation 21:3)

一、神的帳幕在人間 / The Tabernacle of God with Humanity

住棚節的「與神同住」主題在啟示錄 21:3 達到了終極的高峰——全部聖經歷史的目的地（telos）。

The "dwelling with God" theme of Sukkot reaches its ultimate climax in Revelation 21:3—the *telos* (purpose/goal) of all salvation history.

通用希臘文（**Koine Greek**）/ **Koine Greek**（啟示錄 **Revelation 21:3, Nestle 1904**）：

> καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λεγούσης· Ἰδοὺ ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς μετ' αὐτῶν ἔσται.

Kai ēkousa phōnēs megalēs ek tou thronou legousēs: Idou hē skēnē tou Theou meta tōn anthrōpōn, kai skēnōsei met' autōn, kai autoi laoi autou esontai, kai autos ho Theos met' autōn estai.

「我聽見有大聲音從寶座出來說：『看哪，神的帳幕在人間！祂要與他們同住，他們要作祂的子民；神要親自與他們同在。』」

"And I heard a great voice from the throne saying: 'Behold, the tabernacle of God is with men, and He will tabernacle with them, and they shall be His peoples, and God Himself shall be with them.'"

拜占庭多數文本 / **Byzantine Majority Text**（**RP 2005**）之變體讀法：

> Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ **οὐρανοῦ**, λεγούσης... καὶ αὐτοὶ **λαὸς** αὐτοῦ ἔσονται...

*Kai ēkousa phōnēs megalēs ek tou **ouranou**, legousēs... kai autoi **laos** autou esontai...*

此處有兩個重要的文本差異需要注意。首先，Nestle-Aland/UBS 文本讀 ἐκ τοῦ θρόνου（「從寶座」），而拜占庭文本讀 ἐκ τοῦ οὐρανοῦ（「從天上」）。其次，Nestle-Aland 讀 λαοί（複數，「各族人民」），而拜占庭文本讀 λαός（單數，「子民」）。複數形式 λαοί 在神學上更為深邃，因為它暗示在新天新地中，不僅僅是一個民族，而是「萬族萬民」都將成為神的子民——正如住棚節所預示的萬國朝聖的異象。

Two significant textual variants merit attention. First, Nestle-Aland/UBS reads ἐκ τοῦ θρόνου ("from the throne"), while the Byzantine text reads ἐκ τοῦ οὐρανοῦ ("from heaven"). Second, Nestle-Aland reads λαοί (plural, "peoples"), while the Byzantine text reads λαός (singular, "a people"). The plural form λαοί is theologically more profound, as it implies that in the new heaven and new earth, not just one nation but "all peoples and nations" will become God's people—precisely the vision of universal pilgrimage that Sukkot foreshadows.

敘利亞文別西大譯本 / **Syriac Peshitta**：

> ܘܫܡܥܬ ܩܠܐ ܪܒܐ ܡܢ ܫܡܝܐ ܕܐܡܪ ܗܐ ܡܫܟܢܐ ܕܐܠܗܐ ܥܡ ܒܢܝ ܢܫܐ ܘܫܪܐ ܥܡܗܘܢ ܘܗܢܘܢ ܥܡܡܐ ܕܝܠܗ ܢܗܘܘܢ ܘܗܘ ܐܠܗܐ ܥܡܗܘܢ ܘܢܗܘܐ ܠܗܘܢ ܐܠܗܐ

W'shem'et qala rabba men shmaya d'amar: ha mashryya d'Alaha am bnay-nasha, w'share amhun, w'henun amma dileh nehwun, w'hu Alaha amhun w'nehwe lhun Alaha.

「我聽見大聲音從天上說：『看哪，神的居所在人間！祂必住在他們中間，他們要作祂的子民；祂——神——必與他們同在，要作他們的神。』」

"And I heard a great voice from heaven saying: 'Behold, the dwelling-place of God is with the sons of humanity; and He will lodge among them, and they shall be His people, and He—God—shall be with them and shall be to them God.'"

此處的敘利亞文 ܡܫܪܝܐ (*mashryya*) 來自詞根 ܫ-ܪ-ܝ (*sh-r-a*)，基本意義為「解開」、「住宿」、「安歇」。此詞彙的使用與約翰福音 1:14 的 ܘܓܢ (*wa'gen*) 互相呼應，但側重點有所不同：*wa'gen* 強調「降臨、安歇」的動作，而 *mashryya* 則指「居所」——即帳幕本身。在啟示錄的終末異象中，神的「帳幕/居所」不再是暫時的棚子或流動的會幕，而是永恆的、與人同在的實在——住棚節所有暫時性的預表在此得到了永恆的實現。

The Syriac ܡܫܪܝܐ (*mashryya*) derives from the root ܫ-ܪ-ܝ (*sh-r-a*), with basic meanings of "loosening, lodging, resting." This vocabulary echoes John 1:14's ܘܓܢ (*wa'gen*) but with a different emphasis: *wa'gen* stresses the action of "descending and resting," while *mashryya* designates the "dwelling place"—the tabernacle itself. In Revelation's eschatological vision, God's "tabernacle/dwelling" is no longer a temporary booth or mobile sanctuary but an eternal, permanent reality of being-with-humanity—all the transient typology of Sukkot achieving its eternal fulfillment.

二、住棚節象徵意義的完成 / The Completion of Sukkot's Symbolic Meaning

此段經文將住棚節的六重象徵意義推向了終極的完成：

This passage brings to ultimate completion the sixfold symbolic meaning of Sukkot:

紀念神的同在（紀念以色列在曠野中，神住在雲柱中與祂的百姓同行）在新天新地中得到了永恆的實現——不再需要帳幕作為象徵，因為神本身就是帳幕。感恩與豐收（秋季收穫的感恩）在終末大收割中成全。信心與倚靠（住在脆弱棚子中，信靠神的保護）在永恆的安全中不再需要。預表彌賽亞的國度（神將來要與人永遠同住）在啟示錄 21 章中完全實現。萬民的節期（七十頭公牛為萬國獻上）在「他們要作祂的各族子民」（λαοί）中成就。歡樂的節期在啟示錄 21:4——「神要擦去他們一切的眼淚」——中達到極致。

Remembrance of divine presence (commemorating God's accompanying His people in the wilderness cloud-pillar) achieves eternal realization in the new heaven and earth—the tabernacle-as-symbol is no longer needed, for God Himself is the tabernacle. **Gratitude and harvest** (the autumn harvest thanksgiving) reaches fulfillment in the eschatological Great Harvest. **Faith and dependence** (dwelling in a fragile booth, trusting God's protection) is no longer necessary in eternal security. **Typifying the Messianic Kingdom** (God's future permanent dwelling with humanity) achieves full realization in Revelation 21. **The Festival of the Nations** (seventy bulls offered for all nations) is fulfilled in "they shall be His peoples" (λαοί). **The Season of Joy** reaches its apex in Revelation 21:4—"God shall wipe away every tear from their eyes."

如聖猶大·哈列維（יְהוּדָה הַלֵּוִי, *Judah Halevi*）在其《庫札里》（סֵפֶר הַכּוּזָרִי, *Sefer ha-Kuzari*）中所教導的：

As Judah Halevi (יְהוּדָה הַלֵּוִי) teaches in his *Kuzari* (סֵפֶר הַכּוּזָרִי):

> הַמּוֹעֲדוֹת הֵם חַיֵּי הָאֻמָּה, כְּמוֹ שֶׁהַנְּשִׁימָה חַיֵּי הַגּוּף

Hamo'adot hem ḥayyei ha'ummah, k'mo shehanneshmiah ḥayyei hagguf.

「節期是國家的生命，正如呼吸是身體的生命。」

"The festivals are the life of the nation, just as breathing is the life of the body."

（Kuzari III:5）

住棚節不僅是以色列國家生命的脈搏，更是整個救贖歷史的心跳——從創造到終末，從臨時的棚子到永恆的帳幕，從一個民族到萬國萬民，一切都指向那最終的實在：神的帳幕在人間。

Sukkot is not merely the pulse of Israel's national life but the heartbeat of all redemption history—from Creation to eschaton, from temporary booth to eternal tabernacle, from one nation to all peoples—all pointing toward that ultimate reality: the tabernacle of God is with humanity.

第十章：《光輝之書》、《巴希爾之書》與《形成之書》的神秘主義洞見 / Chapter Ten: Mystical Insights from the Zohar, Bahir, and Sefer Yetzirah

一、住棚與神聖的蔭庇 / The Sukkah and Divine Overshadowing

卡巴拉傳統對住棚節提供了豐富的神秘主義詮釋。《巴希爾之書》（סֵפֶר הַבָּהִיר, *Sefer ha-Bahir*）將遮蓋棚頂的 סְכָךְ (*s'khakh*,「覆蓋物」）與神聖的蔭庇（צֵל, *tzel*,「蔭」）相連結。

Kabbalistic tradition provides rich mystical interpretations of Sukkot. The *Sefer ha-Bahir* (סֵפֶר הַבָּהִיר, *Book of Illumination*) connects the סְכָךְ (*s'khakh*, "covering") of the sukkah roof to divine overshadowing (צֵל, *tzel*, "shade/shadow").

《形成之書》（סֵפֶר יְצִירָה, *Sefer Yetzirah*）1:1 教導：

Sefer Yetzirah (Book of Formation) 1:1 teaches:

> בִּשְׁלֹשִׁים וּשְׁתַּיִם נְתִיבוֹת פְּלִיאוֹת חָכְמָה חָקַק יָהּ

Bishloshim ushetayim netivot peli'ot ḥokhmah ḥaqaq Yah.

「以三十二條奧秘的智慧之路，永恆者刻劃了（世界）。」

"With thirty-two wondrous paths of wisdom, the Eternal engraved [the world]."

此傳統將世界的創造理解為一個「居所的建造」——神透過智慧之路創造了一個祂可以「居住」的宇宙。住棚節的棚子因此被卡巴拉傳統理解為微型的宇宙，反映了神聖創造力的結構。

This tradition understands the world's creation as "building a dwelling"—God creating through the paths of wisdom a universe in which He can "dwell." The Sukkot booth is thus understood in Kabbalistic tradition as a microcosmic universe, reflecting the structure of divine creative power.

《光輝之書》進一步教導，當一個人坐在住棚中時，שְׁכִינָה (*Shekhinah*，神的同在）就「展開她的翅膀」覆蓋那人（Zohar III, 103a）：

The Zohar further teaches that when a person sits in the sukkah, the שְׁכִינָה (*Shekhinah*, the Divine Presence) "spreads her wings" over that person (Zohar III, 103a):

> כַּד בַּר נַשׁ יָתִיב בְּמָדוֹרָא דָּא דִּמְהֵימָנוּתָא, שְׁכִינְתָּא פָּרְסָא גַּדְפָּהָא עֲלֵיהּ מִלְּעֵילָּא

Kad bar nash yativ b'madora da dim'heimnuta, Shekhineta parsa gadfaha aleh mill'eila.

「當一個人坐在這信仰的居所中時，神聖的臨在從上方展開她的翅膀覆庇他。」

"When a person sits in this dwelling of faith, the Shekhinah spreads her wings over him from above."

此意象與路得記 2:12 中波阿斯對路得所說的話形成了深刻的呼應：「你來投靠耶和華以色列神的翅膀下」（אֲשֶׁר־בָּאתְ לַחֲסוֹת תַּחַת־כְּנָפָיו, *asher-bat laḥasot taḥat-k'nafav*）。住棚作為神的翅膀蔭下的避難所，在卡巴拉的詮釋中達到了最為充分的表達。

This imagery resonates profoundly with Ruth 2:12, where Boaz says to Ruth: "you have come to take refuge under the wings of the LORD God of Israel" (אֲשֶׁר־בָּאתְ לַחֲסוֹת תַּחַת־כְּנָפָיו, *asher-bat laḥasot taḥat-k'nafav*). The sukkah as a refuge under God's wings finds its fullest expression in Kabbalistic interpretation.

第十一章：薩迪亞·加翁及中世紀拉比的神學反思 / Chapter Eleven: Saadia Gaon and Medieval Rabbinic Theological Reflections

拉比薩迪亞·加翁（רַב סְעַדְיָה גָּאוֹן, *Rav Saadia Gaon*, 882–942 CE）在其《信仰與意見之書》（סֵפֶר הָאֱמוּנוֹת וְהַדֵּעוֹת, *Sefer ha-Emunot v'ha-De'ot*）中論述了住棚節的哲學意涵。他強調，所有的節期誡命都是為了維繫人類對神聖真理的記憶：

Rabbi Saadia Gaon (רַב סְעַדְיָה גָּאוֹן, 942–882 CE) in his *Book of Beliefs and Opinions* (סֵפֶר הָאֱמוּנוֹת וְהַדֵּעוֹת, *Sefer ha-Emunot v'ha-De'ot*) discusses the philosophical import of Sukkot. He emphasizes that all festival commandments serve to maintain human memory of divine truths:

> הַמּוֹעֲדוֹת מְחַזְּקִים אֶת הַזִּכָּרוֹן וּמְעוֹרְרִים אֶת הַלֵּב

Hamo'adot meḥazzeqim et hazzikkaron ume'orarim et hallev.

「節期堅固記憶，並喚醒心靈。」

"The festivals strengthen memory and awaken the heart."

加翁時代的響應文獻（תְּשׁוּבוֹת הַגְּאוֹנִים, *Teshuvot ha-Geonim*）中也包含了關於住棚節實踐的詳細法律裁決，特別是關於棚頂 s'khakh 的規定——它必須是天然植物材料，必須能透過看見星星。此規定的神學含義在於：住棚雖然是遮蓋，但不是完全封閉的——它是「透明的」，允許居住者仰望天空，象徵人雖在神的庇護之下，卻仍然需要仰望上方的神聖存在。

The Geonic responsa literature (תְּשׁוּבוֹת הַגְּאוֹנִים, *Teshuvot ha-Geonim*) also contains detailed legal rulings on Sukkot practice, particularly regarding the *s'khakh* covering—it must be natural plant material, and one must be able to see the stars through it. The theological implication of this regulation is that while the sukkah provides covering, it is not entirely sealed—it is "transparent," allowing inhabitants to gaze upward at the sky, symbolizing that even under God's shelter, one must continue to look upward toward the divine presence above.

結論 / Conclusion

住棚節作為「與神同住的節期」，其神學意涵構成了聖經救贖敘事的主軸。從創造中伊甸園的原初同在，到亞伯拉罕在帳棚中的信心生活，從以色列出埃及後在曠野四十年的帳幕經歷，到所羅門在住棚節獻殿時榮耀的雲彩充滿聖殿，從道成肉身的基督「支搭帳幕」在我們中間，到萬國在彌賽亞國度中年年上耶路撒冷守住棚節的終末異象，直至啟示錄中「看哪，神的帳幕在人間」的終極宣告——住棚節勾勒出了一條清晰的神學弧線，其起點是神的同在，其終點是神的同在，其中間的每一個階段都是神不斷接近祂子民的印記。

The Feast of Tabernacles as "The Festival of Dwelling with God" constitutes the central axis of Scripture's redemptive narrative. From the primordial presence in Eden at Creation, through Abraham's faith-life in tents, from Israel's forty years of tabernacle-experience in the wilderness after the Exodus, to the cloud of glory filling the Temple when Solomon dedicated it at Sukkot, from the incarnate Christ "tabernacling" among us, to the eschatological vision of all nations ascending to Jerusalem annually to keep Sukkot in the Messianic Kingdom, culminating in Revelation's ultimate declaration "Behold, the tabernacle of God is with humanity"—Sukkot delineates a clear theological arc whose starting point is God's presence, whose endpoint is God's presence, and whose every intermediate stage is a mark of God drawing ever closer to His people.

正如聖約翰·屈梭多模（St. John Chrysostom, d. 407 AD）所教導的，神對人類的全部計畫可以用一個詞來概括：κοινωνία (*koinōnia*，「團契/共融」）。這正是住棚節所宣告的：神渴望與祂的百姓——不僅僅是以色列，而是萬國萬民——共享永恆的團契。

As St. John Chrysostom (d. 407 AD) taught, God's entire plan for humanity can be summarized in one word: κοινωνία (*koinōnia*, "communion/fellowship"). This is precisely what Sukkot

proclaims: God desires to share eternal fellowship with His people—not Israel alone, but all nations and peoples.

正如密示拿所教導的那樣：在住棚中，房屋是暫時的，棚子是永久的。在神的救贖計畫中，這個世界是暫時的，而神與人的同住卻是永恆的。

As the Mishnah teaches: in the sukkah, the house is temporary and the booth is permanent. In God's redemptive plan, this world is temporary, but God's dwelling with humanity is eternal.

אֲנִי יְהוָה אֱלֹהֵיכֶם

Ani YHWH Eloheikhem.

「我是耶和華——你們的神。」

"I am the LORD your God."

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